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Another spell:

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Gulelin m diguri unali twang ni umtawangni

I will hang by the neck unless you get up and come to me.

There are also several rites unconnected with any spell. A woman will smear some blood from her breast, which she purposely cuts, on a baked taro and give it to a man to eat. He eats it unknowingly, and then desires her.

Or a woman may take some hair from her armpits and put it on a baked taro, which she then gives to the man to eat. After that he likes her.

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The spells recited by the women are of quite a different nature from those used by the men. The latter are all concerned with their effect on making the woman's abdomen (the seat of her emotions) desire the man, while those which the women recite are much simpler, and are not concerned with the abdomen. They merely wish that her straw apron, or her dancing, or a banana over which a spell has been made, will make the man follow her. The love magic used by the women is considered subsidiary to that used by the men, which is the fundamental or principal love magic.

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There is also magic of revenge for a jilted lover. At sunrise, or just before, the jilted man rolls a *tsil* leaf in his hand and ties it in a knot. He hides near the house of the woman and watches where she urinates. Then he goes to this place and passes the knotted leaf through the woman's urine which has been deposited there. Now the leaf is put in the cemetery and left there for the day. The next day he takes it to the bush and leaves it in one of the rain pools there. After a while the leaf will stink, as all the bush pools become stagnant in a short time. At the same time the woman's vagina will become sore and itch, so that she cannot

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754 578 work. Should the man repent and wish to make her well, he takes the leaf out of the pool, throws it away, then makes a cut in the *beranot* tree, allowing the sap to run out. The woman then becomes better.[1]

Another magic spell of revenge made by a man whose advances to a woman have been turned down is directed against her when she becomes pregnant. He takes a piece of strong vine and knots it twice. This knotted rope is then stuck in the ground at the entrance either to the woman's house or garden. The woman walks unheedingly over it. Then the man takes the rope to his house, pulls the knots tighter, which indicates the death of the unborn child, and sometimes of the woman also, and hangs it from the ceiling where it catches the smoke from the fire. To counteract the effects of this rite the knots must be untied and the following spell said over white lime placed in half a coconut shell:

Tsabu beriga
Tsigi beriga.

Tsabu is the name of a plant which when cooked evaporates into nothing. The spell reads:

Tsabu, go quickly.

Child, go quickly.

832 No native ever doubts the efficacy of love magic, or for that matter of any other magic. Its power is infallible, unless some other magician should make some counteractive magic. One old man before giving me his spells looked all around my house to make sure that one of my servants, a young woman, was not present. He explained that he did not want her to overhear his spells, for, he went on, he was an old man now and did not want any "affairs" or "trouble."

[1] The man who gave me this magic said that he had used it once and the woman against whom it was directed had become ill.

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159 was born. They both died in her early childhood, and she continued living on the plantation, very much the protégée of her "master" and "mistress," owners of the plantation. She slept in their house, and her "mistress" locked the door to Taiti's room every night, so that no men could have access to her. Taiti was carefully guarded according to white standards, and for a time, therefore, had nothing to do with men. Then one man working on the plantation made love magic to get her. He recited a spell over an aromatic leaf, [832] which he then wore, and the wind blew the fragrance of the plant to Taiti, and then she was in love with him. Taiti told her "mistress" that she wanted this man, and so the two were married and continued working on the plantation.

159 This marriage only lasted a short time. There was a 845 divorce and she remarried. She became pregnant now, and near the end of her pregnancy another man wanted to have intercourse with her. She refused because she was pregnant, and he was angry at the refusal. The would-be [854] lover made magic of revenge over a betel-nut which he placed by her door. Unsuspectingly she walked over the nut, and as a result, she says, the child died in her womb. (The child was born dead two days later.)

159 Taiti later became friendly with a half-caste Chinese-837 Melanesian in Rabaul, who seduced her with love magic. [832] This consisted of putting a leaf over which he had said a spell in a glass of beer which he gave her to drink. It was her first taste of beer, and that night she dreamt she was having intercourse with him, and the next day she desired him. Before he had made advances to her, but she had always rejected him. Now she went to him.

From now on she had many husbands and even more lovers, but she had a special fondness for the Chinese half-caste.

159 She is now middle-aged, and says that she is through with men. But this is obviously just "talk." She is very vain,

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rain) and no theoretical interest in them, as far as I could ascertain. A few people are afraid of thunder, because they think the cloud may fall down on them, but many others are unafraid. The rainbow is noted, but there is no explanation for it.

The theory of birth has been given in another context, and it is only necessary to briefly recapitulate here. It is known that pregnancy follows intercourse, and it is thought that the embryo is formed from the blood, and the cessation of the menses is recognized as the beginning of pregnancy. Death, unless it has some obvious cause, such as falling from a tree or drowning, or unless it happens in old age, is thought to be due to black magic, or more literally "poisonous" magic.

For digestion there is a native word, *jäsikoramin*, which might be literally translated "food finishes going down." It is thought that the food remains in the stomach for a day and then comes out as faeces. Although it is known that food is necessary for strength, there is no notion of the interaction of food and blood. Terms "hot" and "cold" are used to describe the conditions of the stomach, and bananas and pawpaws are thought to make the stomach cold, while taro makes it hot.

MEDICAL KNOWLEDGE

Illness may be due to magic or more natural causes, and medical practice consists mostly of the use of certain leaves and roots and magic. Magical medical practice is considered under the heading of Magic. Here only the medical art which has no magic is described. The knowledge of medical practice is fairly widespread. Many people know remedies for one or two ills, but there are a few men and women who are specially skilled in native medicine and know more than the others. A native "doctor" is paid for his services, provided his patient gets better.

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the boat, and the final wish that the shark be caught and killed. The fisherman works hard to catch his fish, but with hard work alone he would not venture to catch such a difficult and dangerous fish as the shark. For this the help of magic is needed.

Examples of other magical spells are given in Appendix I. The principle underlying them all is the same. In rain magic the magician audibly wished for and then imitated rain. To make a dog be a good catcher of pigs he is likened to a shark who swims all around the sea, and the wish is then made that the dog will run around the bush in the same way until he catches a pig. If a man wants his domestic pig to grow fat, besides feeding the animal well he makes a spell containing the wish that the pig will grow as large as a certain tree well known for its enormous size. In war magic are expressed the desire for the enemy's spears to be deflected, to have the enemy go mad, and finally that they go down in defeat.

BLACK MAGIC

Black magic, or magic to kill, is of a slightly different nature from the so-called white magic given above. It is extremely difficult to get any information on black magic, because no one will confess to knowing it. It is the most secret of possessions, and a man never gives it up until just before he dies, and then he will teach it to his maternal nephew, his brother, or his son.[1]

One kind of black magic, the spell for which I was unable to secure, is made over a leaf, which is then placed so that the man against whom the magic is directed must look at it. After that the magician throws the leaf in the fire, and it is thought that the man will die.

Another way of making black magic is to make the

[1] For texts and further description of magic see Appendix I.

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754 necessary spell over the remains of some food (taro, fish, banana, or betel-nut) which the man whose death is desired has half eaten. The same spell will be effective if made over the faeces of the man whose end is willed. It is for this reason, as well as for the desire for cleanliness, that at the end of a feast the remains of food are always thrown into the sea, and great precaution is taken never to leave faeces where anyone will see it.

754 627 602 If it is known that a man has made black magic, his life is in danger. For the relatives of the dead man will be out for revenge. I was told, for instance, about a man named Kolulu who was thought to have caused the death of a man through black magic. The dead man's clan relatives later fought and killed Kolulu. This happened a few years before my arrival.

754 One method of detecting who has made black magic is to employ the services of another magician. Some of the hair of the person who has presumably been killed by black magic is given to a magician, who makes a spell over the hair, calling upon the ghosts (*tinuato*) of his dead clan relatives to help him.[1] They are supposed to find the man who made the black magic, and then to cause worms to enter his stomach and come out in his faeces. This will be found out, and everyone will then know who has made the black magic. During my visit this method was used once to my knowledge. Ongas' maternal nephew, a young child named after him, had died. Ongas was convinced that the death was due to black magic. He therefore went to see Ulak, a man living about sixty miles south of Lesu,

[775] [1] In a few other spells (mainly fishing magic) there are also invocations to the ghosts of the dead clan relatives to assist the magician. Exactly how the ghosts are to assist I was unable to find out, and the natives seem to have no theory about it. They call upon the ghosts to help them, but exactly the way the ghosts are to do this is no more clear to the Melanesian than the exact way in which the Lord is supposed to bring about the answer to an earnest Christian's prayer is plain to the latter.

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754 and who has the reputation for being able to detect black magicians. Ongas gave him some of the dead infant's hair and a preliminary payment of two *tsera*. All this happened about two years before my visit, but nothing had happened. So now Ongas took the long trip to see Ulak again and demand the return of the two *tsera*. Ulak returned the currency, and said that the child had not died of black magic, but of a "sickness from the mission," the native way of describing the white man's diseases. Ulak thus found an excuse when his own magic failed.

There is magic to counteract black magic, and the following spell is an example of this. A woman was thought to be ill because someone had made black magic against her. A magician sat near her and, rolling some powdered white lime between his palms, muttered:

ulas ulas periluma
ulas periluma
Lungei.

(Repeated many times.)

Lest, lest go into the nose (of sick woman)
Lest go into nose
Get up (freely, soon she will be better and get up).

Ulas is the name used for *lest* (powdered lime) in this spell.

789 It is easy to see that magic, white or black, is no vague or haphazard phenomenon, but is instead a very concrete way of attempting to control those situations in which chance plays a large part. Weather, fishing, love, crops, sickness, war, etc., are all uncertain, and cannot be completely controlled by man. The Melanesian in Lesu realizes this, and if he did nothing about it the consequent lack of confidence would be a serious handicap to his success in any of these undertakings. Also, a lack of confidence is a most unpleasant sensation. But magic, which is in its essence a spoken wish for success, saves the day. A devout Christian

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Other Customs centering about Food

264 There are various interesting customs which center around food apart from feasts or family meals. These may just be mentioned here as showing the important sociological rôle of food. Betrothal is consummated by the [584] girl preparing some food for the man and their sitting down with the basket of food between them and eating together. In many folk-tales, when we are told that a man and a woman, or a man and two women, sit down and eat together, this expresses the fact that they are married. A woman never eats with her lover.

[754] The remains of food are connected with black magic, and so one is careful never to leave any left-overs about.

[769] Even the ghosts are concerned with food. After a successful fishing expedition a half taro and a small piece of fish is left on the liga for the ghosts of dead clan ancestors whose aid has been asked in fishing magic.

262 The prohibition of certain foods on particular occasions is the essential part of several taboos. The most important of these is the taboo against eating taro for certain relatives of a dead person over a prescribed period of mourning. During pregnancy a woman may not eat a certain fish. This is [843] one with many bones, and it is thought that they would hurt the embryo child. A pregnant woman will be given a half of a baked taro by a woman who has had children. The latter eats the other half, and this act is believed to insure a successful delivery of the infant.

262 Food is the most frequent form of gift between husband and wife, 431 between mother's brother and his nephew or niece, between brother and 574 sister, and between friends. It is also an invariable mark of hospitality to offer food to a stranger.

Social Function

From the preceding description it is obvious that feasts in this society 182 have other functions beside the satisfaction of physical hunger. Sometimes 264 there is more than one feast in a day and the men then eat as a duty rather 574 than because they are hungry. One day there were three feasts in near-by hamlets, and all attended by the same men. Two were connected with death rites, and one was to mark the occasion of an infant's cutting his first tooth. By the time the third feast was reached, the men were not hungry, but all ate.

Even the family meal, which has the very definite physiological function of satisfying hunger, has also the sociological rôle of uniting the various members. In a similar way the sentiments binding the society together are given collective expression at the feasts, although the very strong line of sex